THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP
ESTABLISHED IN 1842
REGISTERED AS A NEWSPAPER
No. 5924
Saturday, January 21, 1956
Price Threepence

REVELATION

THE social forms of institutional religion are changing before our eyes. By social forms is meant the kind of beliefs held by ordinary men and women. Few of these now are adjusted to the supposed truths that are stated Sunday by Sunday in traditional churches. How many people, even of those who attend church regularly, would give clause by clause assent to the Apostles' Creed ? The change, if the distance is made long enough, is startling. "Nearly every outstanding figure . . . from Gladstone to Newman, was a fervent Christian and a dogmatic believer in Revelation," writes William Irvine in his striking book "Apes, Angels and Victorians," about the mid-Victorian scene. Of how many outstanding figures could that be said to-day? The shift of emphasis, the questioning of belief or unbelief, are taking place daily. Where then can truth be found ? There are certain rocks on which men may stand.

The Rock

In the *Observer* of January 8 there is an account by an unobtrusive prison reformer, Mr. C. H. Rolph, of changes that have taken place in prison life in France since the war. In one prison he found "Dunlopillo mattresses, fluorescent lighting, central heating, portable cell furniture, decent sanitary plumbing, and cell windows six feet square".

Here are the regulations for the prison of La Santé in Paris, issued only in 1951, but now ignored: "Silence is compulsory throughout the day and night for all prisoners. . . . Every movement must be made in silence and in order, with the hands behind the back. Prisoners who remain in the galleries for any reason whatsoever must face the wall and keep silent."

The instructions of this pitiless document are apparently dead for Mr. Rolph found the prisoners talking to one another and standing informally about.

Suddenly within four or five years men have learnt how to be human to one another. Suddenly, like a flash of sunshine, the barbarities of ages have been ended. Dark and evil cruelties created on what men believed of one another have been smitten, and it is possible for all men to breathe more happily.

It is right to call this transformation an act of revelation. Suddenly, out of the hearts of a few men who had learnt to care, something incredibly new entered into human life. It did not enter miraculously. It suddenly glowed in hearts which allowed it to glow. For those hearts life was such a wonderful thing—and such a dreadful thing—that the dread could be smitten by the wonder. The creators of the change, dedicated, unknown, affirmed for everyone that one area of cruelty in human life could be ended for ever.

The rock on which they stood was one of revelation —revelation here and now in a heart which knew how to be still, wait for it, and then act.

In Israel

There is another rock. Another illustration may be taken from the contemporary scene. If ever evil was faced with evil, and good with good, and yet all inextricably mixed it must be found in the state of Israel and the surrounding Arab states. A million Jews are surrounded by thirty million Arabs. On any distant reckoning by an observer in England the Israeli state must have been created by force, and hundreds of thousands of Arabs are landless and homeless in consequence. How the Arabs must burn with injustice! Yet on the other hand, what fearful barbarities in Europe and elsewhere drove the Jews into Palestine. Where and how do good and evil begin and end ? The Israeli state stands poised mostly on force, its possible use, and upon indomitable courage. The Arabs no doubt watch it all, and hope and wait for their chance.

The Religion Beneath Religions

It is probable that the traditional religions on either side support dramatically either position. And it is of little use complaining about the traditional religions; how frequently do they come to the support of men's ideas of justice and injustice.

Yet there is something deeper beneath it all, and beneath all the international complexities such a situation creates. Beneath the forms of the religions, the loyalties, the hates and the courage there is an assertion of the spirit which proclaims that all the loyalties, hates and courage in the long run are as nothing compared to the blinding flash of real religion. Anything which could make a Jew and an Arab embrace is profounder by far than all the forces which keep them apart. Everyone knows this to be true. It is the religion beneath the religions. The rock upon which everything else stands.

This religion can be sought and found. It exists. With whatever reason men possess they can try to adjust every complexity to its meaning. To miss this religion is not scepticism, it is the irreligion of all the various kinds that exists within all the customs, ideologies, and institutions.

AFRICA

By Tom Wardle

DR. Oldham is a man who has given his life to the promotion of right human relationships. He has also devoted a great deal of sympathy to the problems of the people of Africa.

Because of that, and because at first sight it would seem that the latest cause he has espoused is the most humane and ambitious of them all, it is difficult to be adversely critical. Difficult but supremely necessary.

His new book, *New Hope in Africa (J. H. Oldham, Longmans, 7s. 6d.)*, sets out Dr. Oldham's thinking about the Capricorn African Society—an ostensibly multi-racial society founded in Salisbury (S.R.) in 1949, and seeking to work out and advocate a programme of multi-racial co-operation for the advance of all races in Africa, concentrating its attention on those territories between the Sahara and the Limpopo—mostly areas where British influence is strong.

The main thesis of the Capricorn African Society, which supported Central African Federation and subsequently advocated federation of East Africa, is that a happy and progressive future for Africa depends on the formulation and practice of a policy which can command the united support of all races. Such a policy must recognize that white and black are there to stay in Africa, that they are both essential to the economies of the continent, and there must therefore come into being a political pattern which will give expression to this basic reality. Nevertheless, it must be a political pattern which does not ignore the fact that black men and white men are in different stages of development, and may not be put on a footing of political equality, or even parity, without extreme danger to the whole political stability and level of civilization in Africa.

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So runs the argument. How admirable it all sounds—if one looks at it from the viewpoint of the white man! Knowing himself to be the possessor of a superior culture, equipped with the technical know-how to extend that culture, he has now persuaded himself, at his most idealistic, of his moral (possibly his Christian) duty so to rig the political systems of the Africa he dominates, so to plan the education he will give the African, and so to manipulate the economic development of the continent that it must willy-nilly follow the lines of the society of the western world.

The bald, unescapable fact, central and imperative to anyone who has spent any time with colonial people outside the diocesan offices and the Y.M.C.A.s of the Empire, is that what colonial people want, is freedom. Not British Council scholarships or steel mills or crop rotation systems or a chance to vote in the way they do in Salford, but freedom. Freedom for a man to run his country (the country he was running before we got there) as a Parliamentary democracy, or a feudal monarchy or under tribal anarchism; freedom to grow one crop where he could grow three; freedom to live as a shepherd where he could live as a calculating machine operator; freedom to worship the rain and dance under the moon till he drops rather than be a Logical Positivist and spend his spare time looking at commercial T.V. from Radio Kilimanjaro; freedom to do or not to do, freedom to rule himself badly, freedom not to progress.

"Self-government", said Gandhi, "is better than good government". That is no trivial truth. It is an axiom that lies at the heart of all real development both in man and society. If men had not lost themselves in a blind obeisance to the god of efficiency they would see that it applied with tremendous force in the colonial world, not least in Africa. The tiny white minorities in Africa have no moral right to determine the future course of African society for the majority of its population. That they pretend, and that C.A.S. pretends to it, only thinly obscures the fact that the white minorities and their metropolitan countries will benefit hugely from this type of programme—" there is no means whatever of bringing about these necessary developments except by the supply of outside capital and of foreign managerial and technical skill, involving immigration on a considerable scale".

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This, of course, is just not true. Supposing an independent Central Africa enjoying universal suffrage decided upon a policy of Western-style industrial development (which she might easily not do), there would be nothing to prevent her from importing her capital from a variety of countries and engaging technical experts as employed persons, but not as settled immigrants having a voice (and as C.A.S. would have it, a dominant voice) in the affairs of the country. Burma, Ceylon, Indonesia, etc., do this now. The fear is that independent African territories would go shopping for their aid, as Asia has done, and maybe get it from quarters other than Great Britain.

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Certainly, some Western techiques will come to Africa and Africans have a right to them. But they argue that they will not be prevented from having them by being free to govern themselves. That will, in fact, enable them to choose which they will have and which they will reject. The treasures that lie within their soil will provide the means to attract all that they will need in the way of assistance in this task. Is it perhaps the copper of Rhodesia and Uganda, the coffee of Tanganyika, the cotton and sisal of Kenya that inspire our concern to remain in Africa?

Dr. Oldham says in his readable and doubtlessly sincere book, "the question may be asked . . . whether C.A.S. is not a disguised attempt . . . to bolster up white domination . . . to those who entertain such suspicions no convincing answer can be given by anything that is written".

I have tried to see his argument not only through the eyes of a white man, but through the eyes of the African whom I got to know through living on the other side of the colour fence. I remain unconvinced.

COMMENT

Visit of the Prime Minister to U.S.A.

THE visit that Sir Anthony Eden is due to make to Washington is an occasion of great importance, especially in view of the revelations that Mr. Dulles has just made in an interview with the American magazine, *Life*, of three occasions during the last two or three years when the United States "walked to the brink of war", but by a stiff policy averted the threat. Once in 1953, and again in 1954, war was averted simply by a threat to use atomic bombs on China. A good deal of hesitation has appeared to credit Mr. Dulles' account, which seems at variance with other American actions at the time, and it is suggested that his memory is at fault.

It is hardly likely that this aspect of foreign policy will be discussed in detail—affairs in the Middle East will take up all the time available for discussion. The tension between Israel and Jordan is poisoning every aspect of policy in the Middle East, and it would be a calamity if Britain and the United States were to have a divergent policy. Such a situation would be an invitation to trouble-makers to try and set the two nations at cross-purposes.

Whether we like it or not, the "revelations" ascribed to Mr. Dulles, even if only partially true, show how necessary it is that we should insist on having a voice in policies that may decide the fate, not only of this or that state in the Middle East, but of the Free West itself. There are nations which claim to rely on neutralism in a troubled world; they can do so at present, simply because of Western strength which prevents their sharing the fate of so many other neutral nations; but in an atomic war, such as Mr. Dulles tells us was so very dom, there will be no neutrals, and a war between Russia and the United States would see the end of all neutrality. All the world would be a theatre of war.

Not a Matter of Logic!

There is a story going the rounds in New York that provides an interesting and pointed commentary on the present state of the world. It appears that in the recent dispute over French Morocco at the United Nations one of the delegates explained his position in the matter by narrating this little fable:

A scorpion, not being able to swim, asked the turtle to carry him on his back across a river. "Are you mad?" exclaimed the turtle, "You'll sting me while I'm swimming, and I'll drown." "My dear turtle," laughed the scorpion, "if I were to sting you, you would drown, and I would go down with you. Now, where is the logic in that?" "You're right," cried the turtle. "Hop on!" The scorpion climbed aboard and halfway across the river he gave the turtle a mighty sting. As they both sank to the bottom, the turtle resignedly said: "Do you mind if I ask you something? You said there'd be no logic in your stinging me. Why did you do it?" "It has nothing to do with logic," the drowning scorpion sadly replied. "It's just my character."

There is hardly a problem in the world to-day which is not bedevilled by the fact that so surprised the turtle. Logic and reason point the only safe way out; emotions and subconscious drives pull us down. The greatest problem is to get *homo sapiens* to be guided by intelligence and logic.

Hats—and Prestige

Mr. Kubitschek, the President-Elect of Brazil, is evidently a man of ready humour. When asked the reason of his visit, he mentioned several weighty political reasons; and also added that he had come to London to visit a famous hat shop where he had bought four Homburg hats such as Sir Anthony Eden wears, which, he thought, would increase his social standing in Brazil. "They are hats which will befit a President. For the last 25 years I have worn no hat, but as Head of the State I must have something on my head."

What a change has come over the wearing of hats by men! Forty years ago, to go hatless was looked upon as a sign of the eccentric or the last bid of a man who was desperately trying to stave off total baldness. I heard of a minister who used to go without a hat, but he heard that he was regarded as a crank by a good number of people for that very reason. He accordingly took to wearing a hat again. A friend chaffed him, saying that he was glad that he had learned sense. "No," he said, "I don't see any sense in wearing a hat, but if not wearing one interferes with my effectiveness as a minister, then my duty is to wear one."

So far as I can see, the great majority of ministers go without hats nowadays. I do so myself except when it is raining; but that has its disadvantages, for if the rain clears by the time I leave a house or building I am very apt to forget my hat, and be compelled to think where I could possibly have left it, often several days later, when rain has come once again.

In the biography by J. G. Lockhart of that somewhat unattractive prelate, Dr. C. G. Lang, it is said that when he became a curate at the Leeds Parish Church the curates had to wear a top-hat and a frock coat, as a badge of aristocracy, to distinguish them from the more common curates in the city. When he was Bishop of Stepney it was always an ordeal for him when he was dressed in episcopal attire to pass a band of East End working girls. On one occasion, noticing his huge episcopal silk hat, one of them called out with a sniff as he passed: "Law, what a smell of 'ats!" On another occasion he was, in the days before short skirts, greeted by the cry, aroused by his episcopal apron, "Fie for shame! Let down yer petticoat!"

There is one very amusing story in the book which, however, has nothing to do with dress. A lady had asked him to show some working girls over St. Paul's. "What an awful plaice!" said one, "It's like the graive!" Presently the verger appeared in his robes. "Wot's that?" she asked. "It's a verger." "Wot's a verger?" "Oh, he stays here all day and looks after the Cathedral." "Wot? Staise *'ere* all day! Well, I 'spec he taikes it out o' nights." One was pursued for some time by a vision of the solemn verger recovering from the tedium of St. Paul's by wild orgies.

Unitarians in the U.S.A.

The issue just to hand of *The Christian Register*, the monthly organ of the American Unitarian Association, contains the usual heartening news of Unitarian activity in social relations and progress in congregational support. There is a photograph of the beautiful interior of The First Unitarian Church (Universalist-Unitarian) at Baltimore, which has just celebrated its 137th anniversary, counting among the most famous events in its history the preaching there by W. E. Channing of the famous "Baltimore Sermon", to which the beginnings of American Unitarianism are sometimes traced. This sermon, preached in 1817 at the ordination of the Rev. Jared Sparks, as minister of the Baltimore Church, must have occupied about two hours in delivery. This church is a "down-town church", which seriously considered moving away from the business part of the city, but decided to remain, finding that the centre of the city so far as its members are concerned, is just a block away, has entered upon a period of great prosperity. Fifteen years ago it had less than 100 members; now it has 700; the membership of its church school has grown in the same period from 15 to 300.

A number of regional conferences have also been held, dealing with the potential chances for liberal religion and how to take advantage of them. One such conference I should like to have attended was that held at Iowa City at the end of October, when delegates from churches of Iowa and Nebraska saw a marionette performance by a group of young people from the Cedar Rapids Church, based on episodes in the life of Dr. Priestley. This group, calling themselves The Peoples' Church Puppeteers, is a permanent feature of the church school at Cedar Rapids. The children involved were given a brief but comprehensive course on the life of Priestley; after which they made most of the properties and settings, manipulated the marionettes and read the lines of the play. The director of the church school says that the puppetry project has been one of the most effective means of teaching liberal religious ideas she has ever seen. Last year they produced an original marionette play, *Oganga*, based on the work of Dr. Schweitzer. This work with marionettes certainly has the advantage that it employs the energies of many who could not take part in drama performances, and seems to lead more to team work.

Commentator.

FROM HAVING TO BEING

By Charles Easton

IT is easy for those who like ourselves set great store by the intellect to suppose that when the mind has acquired an idea, all is done that needs to be done. We agree with all the Gospels say of the deceitfulness of riches. We admit that a man's life consisteth not in the abundance of the things that he possesseth. We may even have turned our hopes away from any desire we might once have had to pull down our barns and build greater. We know that the things we possess can end up in possessing us to the exclusion of God and of his life.

But these intellectual assents are not the end of the matter. They are no more than the beginning, the blue prints from which we must work as we engage upon the laborious task of setting up these beliefs as our established attitudes to life. We have not completed the preliminary part of our religious training until we have built these principles into our lives. That it takes quite a few years to do so is to be expected. It is well to remember that the early stages of religious endeavour consist not in ecstatic experience but in the slow and painful task of re-orientating ourself.

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If we are to change the emphasis of our life from having to being we must first examine the mental assent we have given to this Christian teaching about possessions. It is not enough to agree that the balance of our attitude ought to be with being rather than with having. We must hold the idea up against Western civilization as we know it and judge whether we are willing to pay the price of accepting it.

The first thing to make clear is that there is nothing intrinsically wrong in making use of the physical amenities of life. A religious man or woman must be housed and clothed and fed, and in this Western world to be so involves earning a living. To do so requires a considerable number of possessions. We lay ourselves open to conflict and inconsistency if we imply that to turn from having to being is to renounce a sinfulness in which civilization has necessarily been immersed since the beginning of its existence. To live a life in the world we need to use tools of the world. When we turn to the life of the Spirit those tools are no longer relevant. There is no sting in detaching ourself from possessions that hinder us in the way we want to go. There is no need to fight against the pull of having. We need only yield ourselves to the urge towards being.

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But we have not ended our catalogue of having when we have decided we will no longer read the advertisements of what we might acquire, nor join our friends in the discussion of the merits of this or that make. We also say we like to have a good job, to have a good reputation, to have a host of friends, or that we would like to have these things. We even say we would like to have more leisure, to have more time for meditation, to have more time for God. Fortunately our habit of speech takes us subtly into the heart of the matter. To speak of having time for God is the utmost futility of possession. The only reality is being in the Being of God.

An early problem of religious living therefore, is how to live with our possessions and not be possessed by them. This is no matter of dramatic renunciation like St. Francis giving his rich garments to the beggars in the market place. Rather it is a constant and patient watch over our attitudes, turning them gently, again and again, from having to being. If a justifiable glow of pride crosses our mind at the responsible job we have, we correct our emphasis and dwell on the need of being a good workman. When we are understandably glad to have good friends to send us greetings, we turn our thoughts to the joys of being a good friend. We have good pictures or a garden rich with flowers. We merge our being with the beauty on our walls. We align our being with the Eternal Beauty as we walk along our borders.

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Only when we have had some practice in changing our emphasis from having to being do we begin to realize what different experience it brings to life. We find ourselves amid joys and powers so deep that thought cannot contain them. Everyday acts grow in significance. Every part of living is richer and fuller. This new richness of experience is an increasing fulfilment of the hopes with which we set out upon the religious life. We imagine that knowledge of God will come to us when we are on our knees or in our quiet room. In such quiet periods we wrestle with our turbulent selves and school our minds into new attitudes and our spirits into restfulness. But the riches of being attuned to the being of God often come in quite other ways. We know God in a moment of being, when we are quiet in a quiet morning. We listen to the outpouring of a friend and we are one with the heart of God in the life of all humanity.

If our minds need further spur to religious endeavour it is good to remember that God does not have beauty, or have power, or have love. God is Beauty. God is Power. God is Love. As we make space and time in our lives to be these things, so shall we find ourselves in the Being of God. Though we live in the world we shall not be only of the world. We shall be in God.

"THE RELIGION OF AN INQUIRING MIND"

By A. Phillip Hewett

IT is not often that one can wholeheartedly recommend an American book on Unitarianism to the British public. The general religious situation in the two countries is so different that writing most effectively to the condition of the one almost automatically makes what is written seem artificial or remote to the other. Moreover, books on their faith by American Unitarians usually, and quite understandably, refer back in some detail to national figures such as Jefferson or to national issues such as keeping religious instruction out of tax-supported schools.

None of these drawbacks, however, stand in the way of an appreciation on this side of the Atlantic of a notable book recently published by the Starr King Press, the new Unitarian publishing house in Boston. It is not a "Unitarian book" in the obvious sense of that term, for except for one small reference on the dust-jacket the reader is not informed that the author is a Unitarian, and the word "Unitarian" occurs within the book itself only in one brief historical reference introduced by way of illustration. This is deliberate policy. None the less, this book must count as one of the most outstanding expositions of Unitarian thinking to appear in recent years.

The author is one of the "elder statesmen" of American Unitarianism, Dr. Henry Wilder Foote, and he has entitled his work *The Religion of an Inquiring Mind*. He provides yet another illustration of the way in which liberal religious thinkers can and do preserve this "inquiring mind" even into their ninth decade. The book gives a clear analysis of the great changes of thought that have taken place during the author's own lifetime, bringing the survey down as far as the Evanston Congress of 1954. It begins with an interpretation of the universe and of man's place in the cosmos, and then proceeds to place the religious pattern of our culture within the general picture. Dr. Foote shows that while for educated persons to-day the old thought-schemes have become impossible, none the less, a liberal reinterpretation can safeguard the perennial values that have come down to us in the Christian tradition.

In its account of the nature and contents of the Bible, of the work of Jesus and of Paul, of miracle, creed and dogma, *The Religion of an Inquiring Mind* gives one of the most readable and up-to-date statements of the Unitarian position. It is perhaps of greater value in defending that position against criticisms from the orthodox side than in defending it against the contemporary approach which finds no time for religion at all. But it may be asking too much for any book to perform the latter task, which can really be done only by a religion embodied in a life and character. In his autobiographical passages Dr. Foote leaves the reader in no doubt as to what his religion has meant in his own life.

It is unfortunate that the price—$3.50, or 25s. in English money—means that the book cannot expect a very wide sale in this country. But if private individuals cannot afford it, then churches certainly ought to see to it that it is placed in their libraries, for lending not only to those who are "Unitarians without knowing it", but also to those who are "Unitarians without knowing why."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Scientists

Sir,—I am sorry that E. A. Martin finds my statement that, to a scientist, "personal preferences and prejudices just don't matter" to be "incredibly naive," and thinks that it betokens an attitude of mind that is "noble" but "rare". I can only assure your readers, from my own first-hand experience, that it is certainly not confined to a few chosen spirits, but is the necessary and commonplace habit of the thousands of ordinary work-a-day scientists of whom I am one.

But absence of prejudice does not imply a readiness to accept every cock-and-bull story. I confess to a "prejudice" against anyone who tries to make me believe that two and two make five. There are certain criteria of truth which every scientist applies to his own work, and to the work of others, and if a thesis is propounded that does not satisfy these criteria, am I to blame because I am not very ready to accept it? A man once accused me publicly of "prejudice" because I did not at once accept his assurance that the earth is *flat*: as I told him, the evidence leads me to believe that the earth is *round*, and until evidence to the contrary is brought forward I see no reason to change that belief.

I regret that I have not had time to study astrology in detail, but as far as I can judge from a careful and sympathetic study made by a scientific friend of mine, it is so different in its methods and its findings from any of the physical sciences which form my daily work that I doubt whether it would be a profitable way in which to spend my time.

Of course scientists have been wrong, sometimes. As knowledge grows, ideas must change. But the mistake has lain, far more often, in the popular interpretation of science than in what scientists themselves have said. Forty years ago it was commonly said that the discovery of radium had shown that the Victorian physicists were utterly wrong. To-day their beliefs stand more firmly established than ever, but some extension has had to be made to the field in which they worked.

I agree with E. A. Martin that a greater appreciation of the scientists' approach to truth may very likely have turned men's minds against religious systems which condemn that approach as morally wrong. Is it the fault of science that most of our religious systems continue to insist on way of thought that scientists abandoned three centuries ago?—Yours,

Isleworth.

A. G. Tarrant.

Catholicism

Sir,—It would be very wrong of me to try to imitate Mr. B. K. Bowes (*The Inquirer*, January 7) and send a long controversial letter after the editorial wish had been expressed that this discussion should end; and it would be very inconsistent were I to do so when, as all along I have said, my desire is not for partisan polemics but candid investigation for truth. So all I will ask you if I may is this:— The mediæval Papal Bull *Unam Sanctam*, and the 1864 *Syllabus* of Pius IX, are fully discussed not only in the *Britannica* and *Chambers'* encyclopaedias, but also in *Addis* and Arnold's *Catholic Dictionary* and in the *Catholic Encyclopaedia*, one or both of which should be in any Public Library; and also in the *History of the Vatican Council*, by Abbot Butler (Longmans, 1930); while the general attitude of the Papacy to States is set forth in Papal Encyclicals which can be seen in the volume, *The Pope and the People* (Catholic Truth Society, Eccleston Square, London, S.W.) and, if I may mention it, in a little book of my own, *The Popes and Social Problems* (Watts, 1948) though I fear the last named is out of print. Anyone who wishes to follow up this debate can consult these sources.

With regard to the pathetic anonymous letter (same *Inquirer*) on "mixed marriages" I may say I fully realize the tragedy of such dilemmas. If both sides, however are equally convinced of their beliefs, can such marriages be happy? I can see no solution but (as did a certain Royal person) to break off the match.

May I end by thanking "Susan Cooper, eleven-year-old," for the lovely poem on "The Camel"? It was worth having the paper even for that alone.—Yours,

London.

J. W. Poynter.

[The correspondence must now end.—Ed.]

The Famine of Love

Sir,—"Tank" tells us that terror fell upon Nagasaki because there was a famine of love in the hearts of men. There always is a famine of love during savage wars. When the Japanese rained bombs on Pearl Harbour, their country was at *peace* with the U.S.A.—Yours,

Oxford.

John R. Baker.

An Age of Anxiety

Sir,—Are we to understand from your reply to Dr. Adam's letter that "since over large areas of human society the problems of hunger, disease, and insecurity have at least been temporarily solved" and that therefore, since "human society was never more on top of its sociological problems," we can now sit back and concentrate upon our "anxiety about God"? Surely the manner in which these problems have been and are being solved, is directly related to man's spiritual conflict? War and war preparation and the mass production of shoddy articles which wear out quickly, is the way in which society has solved those problems. This is "the slavery of our time" and we should recognize it for what it is. Of course, there is spiritual conflict. "Man does not live by bread alone." That spiritual conflict cannot be solved in isolation from man's daily work. The anxiety of our age is the anxiety of people who are denied the right to live, to love, and to create. The opiate of an escapist religion cannot cure that anxiety though it may deaden it, and also deaden the people who yield themselves to it. It is in life, and love, and creation, that we find God. The "kingdom within" will soon die of stagnation if we do not seek to translate it into a living reality in the world without. This is not a matter of "flogging dead ideals," it is a matter of striving to realize those ideals for which life itself insistently cries out.

Rotherham.

N. J. Teape.

Newchurch, Lancs

Sir,—This year, Bethlehem Unitarian Church, Newchurch-in-Rossendale, Lancs., will have been founded 150 years. We have been asked to supervise the preparation and publication of a book outlining its history, telling of the lives of those connected with it and explaining the conditions at the time of its foundation. May we ask for the loan of letters, photographs, circulars, pamphlets or any suitable matter which will be carefully copied and returned. In particular we will be grateful for stories and anecdotes respecting the place and its people within the knowledge or experience of any reader.—Yours,

Daisy Mount, Newchurch,
Waterfoot, Rossendale, Lancs.

Ormerod Ashworth.
Leslie Procter.
E. Basil Short (Rev.)

Unitarian Churches in Canada

Sir,—In your Calendar of Churches you mention the Unitarian Churches of Montreal, Vancouver, and Toronto. Through your letters-to-the-Editor column may I bring the following Unitarian groups in Canada to the attention of your readers (particularly those who are thinking of emigrating to this country).

Universalist Church, Halifax, Nova Scotia.
Free Religious Fellowship, Falmouth, Nova Scotia.
Lakeshore Fellowship, Pointe Claire, Quebec.
Church of Our Father, Ottawa, Ontario.
First Unitarian Church, Hamilton, Ontario.
Unitarian Fellowship of London, Ontario.
Niagara—St. Catherine's Fellowship, Ontario.
South Peel Fellowship, Toronto, Ontario.
Birch Cliff Fellowship, Toronto, Ontario.
Arnes Federated Church, Manitoba.
First Federated Church of Gimli, Manitoba.
Icelandic Federated Church of Riverton, Manitoba.
First Federated Church, Winnipeg, Manitoba.
Quill Lake Congregation, Wynyard, Saskatchewan.
Unitarian Church of Edmonton, Alberta.
Calgary Unitarian Fellowship, Alberta.
Liberal Religious Fellowship, Victoria, B.C.

May I also suggest that Unitarians emigrating to the U.S.A. or going to work in Latin America contact the American Unitarian Association, 25 Beacon Street, Boston, Mass. There are over 900 churches and fellowships in North and South America.—Yours,

Montreal.

Raymond S. Rodgers.

CHARLES LAMB AND UNITARIANISM

By Frederick T. Wood

COMMENTATOR'S reference in *The Inquirer* of December 31, 1955, to Lamb's connexions with Unitarianism as revealed in his letter to the *London Magazine* is worth following up a little further. From his published correspondence it seems clear that for the whole of his life he regarded himself as a Unitarian though he may not have identified himself very closely with any particular congregation. Everyone will remember Elia's picture of his old aunt who "finding the door of the chapel in Essex Street open one day, went in, liked the sermon and the manner of the worship, and frequented it at intervals for some time after". This was Lamb's own aunt Sarah, who had a strong influence upon her nephew and it may well have been from her, supplemented later by the influence of Coleridge, that Lamb derived his religious beliefs.

In a letter written to Coleridge as early as October 24, 1796, he refers to "those men . . . who are for exalting the man Jesus Christ into the second person of an unknown Trinity—men whom you and I scruple not to call idolaters". Lamb's letter was a reply to one he had received from Coleridge a few days earlier in which the writer (who at this time, be it remembered, was preaching in Unitarian pulpits) had expressed certain religious beliefs to which Lamb took exception on the ground that they were scarcely distinguishable from orthodoxy. Lamb's reprimand amounts to a charge that Coleridge was not Unitarian enough for him. He goes on: "Be not angry with me, Coleridge: I wish not to cavil: I know I cannot instruct you: I only wish to remind you of that humility which best becometh the Christian character. God, in the New Testament (our best guide), is represented to us in the kind, condescending, amiable, familiar light of a parent: and in my poor mind 'tis best for us to consider of him, as our Heavenly Father and our best Friend, without indulging too bold conceptions of His nature. Let us learn to think humbly of ourselves and rejoice in the appellation of 'dear children', 'brethren' and 'co-heirs with Christ of the promises', seeking to know no further".

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In the latter part of 1823 came the letter to the *London Magazine*, the wording of which might suggest that Lamb's Unitarianism was by then a thing of the past; and the same impression might also be given by an article in the issue of that journal for February, 1825, where he mildly satirizes the Unitarians of the day. But we have it on his own authority that the article was just a piece of "leg-pulling" which he never intended to be taken seriously. Writing on January 20, 1825, to Sara Hutchinson (the sister-in-law of Wordsworth and the "Asra" of some of Coleridge's poems) and discussing some of his recent articles to the *London* which have been misunderstood, he says, "I shall certainly go to the Naughty Man some day for my fibbings. In the next number I figure as a theologian (!) and have attacked my late brethren the Unitarians. What Jack-Pudding tricks I shall play next I know not".

A few months later (August 19, 1825) we find him writing to Southey to thank him for a copy of his recent work *The Book of the Church* and in doing so taking him to task for the narrow interpretation he places upon the terms "Church" and "Christianity". "Being, as you know, not quite a Churchman", writes Lamb, "I felt a jealousy at the Church taking to herself the whole deserts of Christianity, Catholic and Protestant, from Druid-extirpation downwards. I call all good Christians the Church, Capillarians and all. But I am in too light a humour to touch these matters. May all our Churches flourish!"

Finally there is a letter written on October 24, 1831, just over three years before his death, to Edward Moxon the publisher, who had married Lamb's adopted daughter Emma Isola. "Did G.D. (i.e. George Dyer) send his penny tract to me to convert me to Unitarianism?" he asks. "Dear, blundering soul! Why, I am as old a one-Goddite as himself. Or did he think his cheap publication would bring over the Methodists over the way here? However, I'll give it to the pew-opener (in whom I have a little interest), to hand over to the Clerk, whose wife she sometimes drinks tea with, for him to lay before the Deacon, who exchanges the civility of the hat with him, for to transmit to the Minister, who shakes hands with him out of Chapel".

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The conclusion we may draw, I think, is that Lamb never abandoned his Unitarian beliefs but that, in his later life at least, he did not openly associate himself with any Unitarian congregation or with the Unitarian cause. The wording of the letter to the *London Magazine* and the reference to "my late brethren" in the letter to Sara Hutchinson would seem to suggest this. Besides, George Dyer had known him and corresponded with him for a number of years. In these circumstances, had he been *known* as a Unitarian Dyer of all people would surely have been aware of the fact, and it is scarcely conceivable that Lamb would have supposed that his friend wished to convert him to that faith.

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TEL.: EUS. 7534 Editorial: EUS. 2912

NEWS REVIEW

Happy Birthday!

Mr. Ronald Jones, the Treasurer of the General Assembly, reaches his eightieth birthday on Friday, January 20. *The Inquirer* offers him many happy returns of the day!

Only recently Mr. Jones made a swift recovery from a serious operation. Yet last week he was diving! He took part in a full-scale diving display with the National Springboard champion, and an expert schoolboy diver, in an entertainment in the swimming bath at the Royal Automobile Club. Among other qualifications he was "announced" as the oldest active diver in this country.

A Special Supplement

Next week's issue of *The Inquirer* will be a twelve page one, including a special Youth Supplement. The next article on the affairs and administration of the General Assembly will be delayed until Saturday, February 4.

Monton: The Rev. D. T. Evans terminated his 41 years Ministry at Monton on December 31, last, and the newly appointed Minister, the Rev. W. Hill Wareing takes up his duties on Easter Sunday, April 1. The Scout Group presented a very successful pantomime, "Dick Whittington," to delighted audiences for a week in December. A Nativity Play entitled "King's and Shepherds" was given in the Church Chancel at evening service on December 18. A very successful bazaar was held in November and raised the sum of £385.

BOTH SIDES

By "Tosh"

I do not know where or by whom I was given the coin in change. I just put it into my pocket and forgot about it. For some reason I was looking at my money and I noticed that the penny was unusual. On one side it looked just like any other penny . . . the head of our late King in relief. That way up I would never have known that I had anything other than an ordinary penny . . . but turned up the other way I saw that it was an Australian penny. It was a good job that I turned it over. I do not collect coins but I know some one who does and he was very pleased to have it [illegible]

I have since looked at both sides of my coins occasionally in the hope of finding another that is unusual and I think that if people looked at both sides of everything they would be surprised at what they find. If we look at only one side we lose half of everything . . . and run the risk of valuing things wrongly. The penny I had would have no doubt have been passed on to someone else who may not have looked at both sides of it either . . . and my friend would not have had it for his collection and I should not have had the pleasure of giving it to him . . . if I had not looked at it well. Look well and you will see more than you expect and find new pleasures . . . one side may be more pleasant than the other. When a cheque is presented for payment at a bank the cashier looks at the back of it in order to see if it has been endorsed . . . without the signature on the back of it it is of no interest to him and he cannot pay out on it.

Next time someone comes to you and complains about how another person misjudges them . . . try to see the other side of the matter before you put any value on the story. My penny was worth more to me when I saw the other side of it.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 22nd, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon [illegible]
Aberystwyth, New Street Meeting House, 11, Mr. [illegible] Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
[illegible], Unitarian Church, Knowsley Road, 11.15, Rev. E. Gill, 7, Rev. A. Smith
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 6.30, Mr. J. W. Nicholson
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible], Unitarian Church, 11, Mr. Bruce Findlow
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birmingham, Unitarian Church, [illegible] Road, 6.30, Rev. [illegible]
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. [illegible]
Birmingham, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Rev. [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. [illegible]
Blackpool, South Shore, Lytham Road, 11, Mr. E. A. [illegible], 6.30, Mr. W. L. Naylor
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. [illegible] Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. [illegible]
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. [illegible]
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3, Rev. J. S. [illegible]
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
[illegible], Christ Church, [illegible] Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]

[illegible], Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
Bristol, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Miss Florence [illegible]
[illegible], Unitarian Church, Trafalgar Street, 3, Rev. W. Hill [illegible]
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. [illegible]
[illegible], Unitarian Church, Lowe Street, 2.15, Sunday School, 6.30, Rev. F. D. [illegible]
[illegible], The Church of the Great Companions, Hamond Hill, 3, Miss [illegible]
Cheltenham, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. [illegible] Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. C. A. [illegible]
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. [illegible]
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. F. C. [illegible]
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. [illegible] (Also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. [illegible] Styal, 6.30, Rev. A. B. [illegible]
Denton, [illegible] Street Chapel, 11, Children's Chapel, 6.30, [illegible] Service
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. [illegible]
[illegible], Old Meeting House, 10.45, Mr. E. [illegible]
Dukinfield, Free Christian Church, [illegible], 11 and 6.30, Rev. G. W. [illegible]
[illegible], Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. [illegible]
Dundee, [illegible] Memorial Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Peaston

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. [illegible]
Exeter, George's Chapel, South St., 6.30, Rev. L. J. [illegible]

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. [illegible]
Glasgow, St. Vincent Street Unitarian Church, 11, Dr. [illegible]
Gorton, Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. [illegible]
Guildford, Ward Street Church, 11.15, Rev. E. [illegible]

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. [illegible]
Halifax, Northgate End, 10.45, Rev. J. S. [illegible], 6.30, Mr. [illegible]
[illegible], Free Christian Church, South Terrace, 11 and 6.30, Rev. Thomas [illegible]
[illegible], Great Meeting, [illegible] Lane, 11 and 6, Rev. [illegible]
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. [illegible]
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. [illegible]

Kendal, Market Place Chapel, 6.30, Supply
[illegible], [illegible] Street Chapel, 11 and 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. K. Patrick
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard [illegible]
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road,
Lewes, Westgate Chapel, 11, Rev. W. J. [illegible]
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. [illegible] L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11, Rev. [illegible] Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Mr. E. E. Lloyd
Liverpool, Ullet Road, 11 and 6.30, Rev. H. [illegible] Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, [illegible], Effra Road, 11, Mr. Wm. [illegible]
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. John [illegible]
London, Forest Gate, Upton Lane, 6.30, Mr. G. E. Prentice
London, Golders Green, Hoop Lane, 11, Rev. J. [illegible] Walker, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. S. R. Martin
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. [illegible]
London, Islington Unitarian Church, Upper Street [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. Dudley Richards
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. Dudley Richards
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock. (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, [illegible] Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hillary

Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. [illegible]
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. [illegible]
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. David C. [illegible]
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. [illegible]
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. [illegible]
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. F. M. [illegible]
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. Alfred Hall.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. [illegible]
[illegible], Old Road Chapel, 6, Supply
[illegible] (see [illegible])
[illegible], 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
[illegible], Christian Church, [illegible] Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. [illegible]
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. [illegible]
Oxford, Manchester College Chapel, 11.30, Rev. L. A. Garrard

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. [illegible]
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. [illegible]
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. R. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. L. [illegible]
Portsmouth, [illegible] Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary

Ringwood, Hants, The Meeting House, 6.30, Dr. J. C. Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. [illegible]

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. [illegible]
Sheffield, [illegible], 6.30, Mr. T. R. [illegible]
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. [illegible]
Sheffield, Unity Church, [illegible] Road, 11 and 6.30, Rev. E. D. [illegible]
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. [illegible]
[illegible], Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. [illegible]
[illegible], [illegible] Memorial Hall, [illegible] Road, 6, Rev. H. J. [illegible]
[illegible], [illegible] Road, 11, Children's Church, 6.30, Miss M. [illegible]
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. [illegible]
[illegible], Unitarian Church, St. [illegible], 10.30 and 6.30, Rev. J. [illegible]
[illegible], [illegible] Street, 6.30, Rev. W. [illegible]
[illegible], [illegible], 6.30, Supply
[illegible], [illegible] Chapel, 11, Rev. C. [illegible], 6.30, Mr. A. [illegible]
[illegible], [illegible] Free Christian Meeting House, 11, Rev. D. [illegible]
[illegible], Unitarian Church, High Street, 6.30, Rev. D. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Road, 10.30 and 6.30, Students

Taunton, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, [illegible], 6, Mr. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. [illegible]
[illegible], [illegible] Unitarian Church, 11 1st Sunday in month and 6, Supply
[illegible], Memorial Church, [illegible] Road, 11 and 6.30, Rev. [illegible]
[illegible], [illegible] Street, 10.30 and 6.30, Rev. [illegible]

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By Frederick T. Wood

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In a letter written to Coleridge as early as October 24, 1796, he refers to "those men . . . who are for exalting the man Jesus Christ into the second person of an unknown Trinity—men whom you and I scruple not to call idolaters". Lamb's letter was a reply to one he had received from Coleridge a few days earlier in which the writer (who at this time, be it remembered, was preaching in Unitarian pulpits) had expressed certain religious beliefs to which Lamb took exception on the ground that they were scarcely distinguishable from orthodoxy. Lamb's reprimand amounts to a charge that Coleridge was not Unitarian enough for him. He goes on: "Be not angry with me, Coleridge: I wish not to cavil: I know I cannot instruct you: I only wish to remind you of that humility which best becometh the Christian character. God, in the New Testament (our best guide), is represented to us in the kind, condescending, amiable, familiar light of a parent: and in my poor mind 'tis best for us to consider of him, as our Heavenly Father and our best Friend, without indulging too bold conceptions of His nature. Let us learn to think humbly of ourselves and rejoice in the appellation of 'dear children', 'brethren' and 'co-heirs with Christ of the promises', seeking to know no further".

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In the latter part of 1823 came the letter to the *London Magazine*, the wording of which might suggest that Lamb's Unitarianism was by then a thing of the past; and the same impression might also be given by an article in the issue of that journal for February, 1825, where he mildly satirizes the Unitarians of the day. But we have it on his own authority that the article was just a piece of "leg-pulling" which he never intended to be taken seriously. Writing on January 20, 1825, to Sara Hutchinson (the sister-in-law of Wordsworth and the "Asra" of some of Coleridge's poems) and discussing some of his recent articles to the *London* which have been misunderstood, he says, "I shall certainly go to the Naughty Man some day for my fibbings. In the next number I figure as a theologian (!) and have attacked my late brethren the Unitarians. What Jack-Pudding tricks I shall play next I know not".

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Finally there is a letter written on October 24, 1831, just over three years before his death, to Edward Moxon the publisher, who had married Lamb's adopted daughter Emma Isola. "Did G.D. (i.e. George Dyer) send his penny tract to me to convert me to Unitarianism?" he asks. "Dear, blundering soul! Why, I am as old a one-Goddite as himself. Or did he think his cheap publication would bring over the Methodists over the way here? However, I'll give it to the pew-opener (in whom I have a little interest), to hand over to the Clerk, whose wife she sometimes drinks tea with, for him to lay before the Deacon, who exchanges the civility of the hat with him, for to transmit to the Minister, who shakes hands with him out of Chapel".

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A Special Supplement

Next week's issue of *The Inquirer* will be a twelve page one, including a special Youth Supplement. The next article on the affairs and administration of the General Assembly will be delayed until Saturday, February 4.

Monton: The Rev. D. T. Evans terminated his 41½ years Ministry at Monton on December 31, last, and the newly appointed Minister, the Rev. W. Hill Wareing takes up his duties on Easter Sunday, April 1. The Scout Group presented a very successful pantomime, "Dick Whittington," to delighted audiences for a week in December. A Nativity Play entitled "King's and Shepherds" was given in the Church Chancel at evening service on December 18. A very successful bazaar was held in November and raised the sum of £385.

BOTH SIDES

By "Task"

I do not know where or by whom I was given the coin in change. I just put it into my pocket and forgot about it. For what reason I was looking at my money and I noticed that the penny was unusual. On one side it looked just like any other penny . . . the head of our late king in relief. That way up I would never have known that I had anything other than an ordinary penny . . . but turned up the other way I saw that it was an Australian penny. It was a good job that I turned it over. I do not collect coins but I know some one who does and he was very pleased to have it

I have since looked at both sides of my coins occasionally in the hope of finding another that is unusual and I think that if people looked at both sides of everything they would be surprised at what they find. If we look at only one side we lose half of everything . . . and run the risk of valuing things wrongly. The penny I had would have no doubt have been passed on to someone else who may not have looked at both sides of it either . . . and my friend would not have had it for his collection and I should not have had the pleasure of giving it to him . . . if I had not looked at it well. Look well and you will see more than you expect and find new pleasures . . . one side may be more pleasant than the other. When a cheque is presented for payment at a bank the cashier looks at the back of it in order to see if it has been endorsed . . . without the signature on the back of it it is of no interest to him and he cannot pay out on it.

Next time someone comes to you and complains about how another person misjudges them . . . try to see the other side of the matter before you put any value on the story. My penny was worth more to me when I saw the other side of it.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 22nd, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. A. Smith
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 6.30, Mr. J. W. Nicholson
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible] (nr. Swansea), Unitarian Church, 11, Mr. Bruce Findlow
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Reginald [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. [illegible]
Blackpool, South Shore, Lytham Road, 11, Mr. E. A. West, 6.30, Mr. W. L. Naylor
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. [illegible] Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3, Rev. J. E. [illegible]
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
Bristol, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Miss Florence Bradfield
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Warring
Bury, Bank Street, 11 and 6.30, Rev. F. M. Evans

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Miss [illegible]
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. [illegible] Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. C. A. [illegible]
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. [illegible]
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Allan Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. F. [illegible] (Also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Drama Service
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Mrs. E. [illegible]
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. [illegible]
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. [illegible]
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Brown

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Dr. Jane [illegible]
[illegible], Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. [illegible]
Godalming, Ward Street Church, 11.15, Rev. E. [illegible]

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. [illegible]
Halifax, Northgate End, 10.45, Rev. J. E. [illegible], 6.30, Mr. John Dunnell
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Desmond [illegible]
Horsham, Great Meeting, [illegible] Lane, 11 and 6, Rev. Ralph E. [illegible]
[illegible], [illegible] Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. [illegible]
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 6.30, Supply
Knutsford, Brook Street Chapel, 11 and 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. K. Patrick
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road.
Lewes, Westgate Chapel, 11, Rev. W. J. [illegible]
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. [illegible] L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley E. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Mr. E. E. Lloyd
Liverpool, Ullet Road, 11 and 6.30, Rev. R. [illegible] Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Mr. Wm. [illegible]
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. John Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. G. E. Prentice
London, Golders Green, Hoop Lane, 11, Rev. J. Reece Walker, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. S. R. Martin
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. Rosamond Barker
London, Islington Unitarian Church, Upper Street [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. Dudley Richards
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. Dudley Richards
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. Washington
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock. (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hillary

Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. [illegible]
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. H. W. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. [illegible]
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. F.M. [illegible]
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. Alfred Hall
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
[illegible], Old Road Chapel, 6, Supply
[illegible] (see [illegible])
[illegible], 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. R. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. S. B. [illegible]
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. [illegible]
Oxford, Manchester College Chapel, 11.30, Rev. L. A. Garrard

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Warring
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. B. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. L. [illegible]
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. B. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary

[illegible], Hants, The Meeting House, 6.30, Dr. J. C. Flower
Rochdale, Blackwater Street, 10.30 and 6, Rev. William [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. [illegible]

Sale, Ashfield Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. [illegible]
Sheffield, [illegible], 6.30, Mr. T. M. [illegible]
Sheffield, Fulwood Old Chapel, 11, Rev. P. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. [illegible]
[illegible], High Street, Unitarian, 11 and 6.30, Rev. Francis [illegible]
[illegible], Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. [illegible]
Southampton, [illegible] Memorial Hall, Belle Vue Road, 6, Rev. H. J. [illegible]
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. [illegible]
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. [illegible]
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. [illegible]
St. [illegible], Corporation Street, 6.30, Rev. W. [illegible]
Stockton-on-Tees, Wellington Street, 6.30, Supply
[illegible], [illegible] Unitarian Chapel, 11, Rev. C. [illegible], 6.30, Mr. A. [illegible]
[illegible], [illegible] Free Christian Meeting House, 11, Rev. D. [illegible]
[illegible], Unitarian Church, High Street, 6.30, Rev. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Hall Road, 10.45 and 6.30, Student

Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
[illegible], Old Meeting House, Ashford Road, 6.30, Rev. [illegible]
Todmorden, Unitarian Church, 10.45, Supply, 6, Mr. D. [illegible]
Torquay, Unity Church, [illegible] Road, 11 and 6.30, Rev. Clement [illegible]
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

Walsall, Memorial Church, [illegible] Road, 11 and 6.30, Rev. Robert W. [illegible]
Warrington, Cairo Street, 10.30 and 6.30, Rev. [illegible]

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Death

Weaver—Tom, loved husband of Jennie, at Coventry, November 8, 1955, in his 80th year.

WATFORD, Friends' House, Church Road (by permission), 7.30, No Service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE [illegible] (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Miss NORAH GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA
ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA
MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND
AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. [illegible]
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA
CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTER

Cinema

The French cinema has everything in its favour, some of the best actors in the world, a number of directors whose work is brilliant, and technically it can produce as good a film as any other country, if not better. The French Studios could draw on a rich fund of stories from history, biography and literature. (Splendid films have been made of the Dreyfus case, the life of Pasteur, and some from French novels and short stories.) Yet we see them using some of the frothiest stories, mere pegs on which to hang their technical skill, as for instance in René Clair's new film, *Summer Manoeuvres*, at the Academy. The young officers of the Dragoons who play their way through it are handsome and debonair, the gay young ladies are pretty and wear lovely dresses of Edwardian style, but long before the film is over we cease to care which one has wooed or won. Michele Morgan does her valiant best, but what a sad expenditure of talent all round, including the Eastmancolour in which the film is made.

A film about Bruges, and a U.P.A. cartoon make good appendages to the programme.

B.L.

LONDON DISTRICT PROVINCIAL ASSEMBLY

WINTER QUARTERLY

Essex Church, Notting Hill Gate

SATURDAY, JANUARY 28, 1956

3.00 p.m.—SERVICE: The REV. E. G. GREEN, B.A., of Dover.

4.00 p.m.—TEA. Price 1s. each.

4.30 p.m.—MEETING: The REV. F. A. BULLOCK, President of the General Assembly. Subject: "Religion in the Modern World."

5.40 p.m. (approx.)—Meeting of the L.D.P.A. Council.

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Holidays Abroad

UNITARIAN PARTIES, SWITZERLAND, AUSTRIA, LIECHTENSTEIN, NORWAY—July, August. Lone travellers welcome. Early bookings vital, especially for Norway. Write immediately: Rev. Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

CHANNING SCHOOL FOUNDATION SCHOLARSHIP EXAMINATION, 1956, for both boarders and day girls, will be held on March 5-7 next. The scholarships are open to girls born between July 1, 1942, and June 30, 1945. Full particulars from the Bursar, Channing School, Highgate, London.

AUTHORS invited submit MSS all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe (Estd. 1898).

Nellie Chalmers Forrest

The end of the year has brought a sad loss to our Glasgow church with the passing of Mrs. Nellie Chalmers Forrest in her 82nd year. She was a member of the Ballentyne family, a lifelong member of the church, and the widow of the Rev. James Forrest who ministered both in Kirkcaldy and St. Vincent Street, Glasgow, for many years. Mrs. Forrest was—as were her brothers, Dr. Arthur and Mr. Tom Ballantyne who preceded her—a most faithful member and energetic worker in the church, and it was only latterly that the body was unable to keep pace with the mind. The funeral service was most sympathetically conducted by Mr. Bruce Findlow, who is temporarily in charge of St. Vincent Street. All who knew her will feel a deep sense of loss, and will miss her gentle good humour, her helpfulness, and the many quiet little unassuming acts of kindness which came to her so naturally.

K.M.S.

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at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate, Saturday, January 21, 1956